A SERMON PREACHED

At Pauls Croſse,

Auguſt the 5.

1623.

BY

BARTEN HOLYDAY,

Now Archdeacon of

OXFORD.

LONDON,

Printed by *William Stansby* for *Nathaniell Butter*, and are to be ſold at his Shop at Saint *Auſtins* Gate in *Pauls* Church-yard. 1626.

48.
1. 18.
30.

TO
THE VNFAINED EXAMPLE OF
GOODNESSE EVEN IN
THIS AGE,
THE HONOVR OF
NOBILITIE,
THE DELIGHT AND DEFENDER
OF THE ARTS,
THE FRIEND OF PERPETVALL
HOLDERNESSE,
THE REVIVER OF NOTINGHAM
AND DRAKE,
THE HONOVRABLE SIR
FRANCIS STVART,

HIS MOST DEVOTED BARTEN
HOLYDAY WISHETH THE
GLORIOVS EXTRE-
MITIE OF HIS
MERIT.

Moſt Noble Sir,

WHen I ſee you peremptory to be good; I iudge your vnhappineſſe no leſſe then your Vertue; and I thinke moſt men haue my thought, though not my way. They iudge you vnhappy, becauſe your Honour is not as large as your goodneſſe; and they thinke kindly, though not exactly: that being no part of your vnhappineſſe, becauſe no part of your deſire. But I iudge you moſt vnhappy, in that, being a rare example of Vertue in our Age, you want the comfort of that example, which other good men enioy in the direct contemplation of you; and you enioy not, through your owne modeſtie: which denyes you the reflectiue contemplation of your

your ſelfe. And ſince it hath beene your fauour (and my bleſsing) to admit mee to the proſpect of your faire actions, I knew not how to returne a more cunning thankes vnto you, then to preſent vnto you another proſpect; the gratefull proſpect of our late Soueraigne, and of your loued Holdenneſſe; who may very well ſtand thus neere in fame, hauing beene as much vnited in danger and deliuerance. And ſtill it is ſo farre from being an vntruth, that it is not ſo much as a paradoxe to affirme, that They both liue; and, by their preſeruation, outliue not only the Gowries, but alſo their owne Funerals. By the Sword of the Gowries they could haue beene but proued to be mortall: but by the execution of the Gowries they are

prooued

prooued to bee immortall, and because they did not die then, they ſhall neuer die; nay, they are able to giue life to their Epitaphs. And, only by this aduantage of the argument, perchance euen this trifle may ſteale into Poſteritie: though, alas, my deſire is, that it may only laſt, till this ſtory bee deliuered to Fame and Enuie, by ſome nobler pen, then this rude one of

Your Honour's

moſt faithfull

Barten Holyday.

PSAL. 18. Verſe 48, 49.

—Thou haſt deliuered mee from the violent man.

Therefore will I giue thankes vnto thee (O Lord) among the Heathen; and ſing prayſes vnto thy name.

IF the voice of ioy were not as loud as the voice of Treaſon, wee could not vpon this day heare the newes of our owne deliuerance. But gratitude & Maieſtie command the eare; & when the King preacheth, Attention is Loyalty. My Text is King Dauid's Sermon, and his Text is his preſeruation. God ſaues him, and he by an imitating thankfulneſſe ſaues the ſtory of God's mercy. His ſpeech teſtifies his ſafetie; but his confeſſion his goodneſſe: which the Lord protects and increaſes; And it increaſes like the protection, as if by a deuout emulation it would as much requite as acknowledge the fauour. Which being aboue the faint thankes of proſe, he aduances by the art and courage of a Song. His ſoule could no other way aſcend, but by death or triumph: in which, his iuſt exilience is ſo great, that one may feare he ought after treaſon to feare a neerer violence from his owne ioy. Yet hee ventersthis gratefull trance; as if he were content to haue a diſeaſe for his ſake that had freed him from death. His Song is of deliuerance, an act by which God repeates his creation, and makes the ſame creature, without death, reuiue. It is the friendſhip of his power; where-

by he makes our safety as eminent as his loue: which by this vnfeigned Commentarie vpon our Creed, workes in vs an easie faith, that God is the Father Almightie. If we view the purchases of men we may obserue, that they, who haue laid out most labour vpon opinion of mightinesse, haue had their greatest Fame take life from Ruine, and with a lamentable happinesse made the epitaphs of nations the best annals of their immortalitie and furie. But the Almighty does not spend a creature in vnmercifull vanitie, the height of his glory being the humilitie of his compassion. And though the Iew in his grammaticall deuotion trembles more at the sound then the maiestie of his name of maiestie, Iehouah; yet God himselfe hath taught vs by a more canonicall Catechisme to pay our best adoration without precise sophistrie to his name of saluation, his best name, Iesus. And if you would see, how he delights to saue, you may with delight see his varietie of saluations. Sometimes you may see him saue an infant; when hee must stay for thankes, till by the leisure of nature, the vnderstanding bee made as capable of the blessing, as the bodie was. Sometimes you may

see

ſee him ſaue a mother; & as if he would make himſelfe like his owne worke, bee as tender ouer her, as ſhe ouer her babe. Sometimes you may ſee him ſaue the mightie; It was hee that deliuered Sampſon from the captiuitie of the cordes: which he did not breake by his owne ſtrength. The ſtrength of his body lay in his haire: but the ſtrength of his haire lay in his Vow; The Nazarite was ſtronger then Sampſon. Sometimes you may ſee him ſaue a family: It was he that prepar'd Eſau for Iacob and his pilgrim-houſhold. Eſau that before loſt his birth-right, and now his malice. Nature vainly thought to make him Iacob's brother, but this was a taske, that God kept for himſelfe. Sometimes you may ſee him ſaue a tribe: It was he, that in reuenge of his abuſed Leuite, made Iſrael ſo ouer-act victory vpon Beniamin, that they put ſixe hundred of them to a happy flight: whereby they preſeru'd the tribe, and conquer'd it. They deliuered them from the Sword, by beſtowing vpon them too much feare of it. Sometimes you may ſee him ſaue a nation: It was hee that led Moſes as well as Iſrael through the Sea, which was more obedient then Pharaoh to let them goe, and hur-

 ried

ried on each ſide into ſuch reuerent tumults to get out of the way, that Iſrael ſcarce trembled more at the Ægyptian, then at their owne deliuerance. Sometimes you may ſee him ſaue a King, and then he ſhewes the ſupremacie of his mercie; whiles hee makes him perceiue, that he is leſſe then God, by making him onely leſſe then God. Maieſty is a deputy-diuinity; and to deny Royalty is ciuill Atheiſme: God hauing propos'd to man the viſible Godhead of a King, as his owne proportionall and lawfull image. A King is as ſacred as ſublime, and as great a part of God's iealouſie, as of his loue. God therefore often confounds the treaſon, but almoſt alwayes the traitour. He places a King on high, to make vs vnderſtand how neere he is vnto protection; He places a King on high, to make vs vnderſtand how farre hee is aboue the hand of the ſubiect; which is to be employed, not to touch a King, but to defend him from being touch'd. The knee is a better ſubiect then the hand; this may bee alwayes loyall, that alwayes is ſafe; this may protect with a ſhield, that with a prayer: which the Lord doth more often preuent, then heare: the ſecret expedition of violence prouoking

as ſecrét an expedition of deliuerance. The deliuerance of a King is the greateſt Epocha in the Chronicle of Gods mercies, and releeues the curioſitie of expectation with a gratefull period. Thus though in the Eternall there be properly no diſtinction of times, yet there is of wonders: which moſt prefer themſelues to obſeruation, when by a courteous almightineſſe they command vs to reioyce, as much as to admire, and are indulgent to our neceſſary ingratitude, which lookes more vpon the benefit, then on the wonder. Yet is there one degree more of deliuerance, when God makes himſelfe reioyce as much as vs; when he deliuer's a good King; by the ſame act of mercie protecting innocencie with as much ioy, as he does maieſtie with indignation. He was content to deliuer Manaſſes; but hee did delight to deliuer Ezechias; the repetition of the deliuerance being the profeſſion of the delight; as if it had not beene enough to ſaue him but once. Diſeaſe laid a neerer ſiege vnto him then Sennacherib; yet diſeaſe fledde like Sennacherib, who ought to haue fledde more from his owne blaſphemy, then from the Angel. Againſt the Aſſyrian an Angel was made a

ſouldier; but againſt death God himſelfe came to the reſcue. And yet has honorable mercy no higher degree to beſtow vpõ a ſuperlatiue friẽd, vpon God's Dauid? Yes. God did viſit others, but liu'd with him. He was with him when he tore the Lion, as the Lion would haue torne the Lambe, making the deſtruction as famous as the ſtrength. He prouided the peeble for his ſling; whoſe actiue preuention gaue not the Philiſtine the reſpite of feare or anger; but making his ſtrength, as vaine as it was great, with triumph committed him to death and ſcorne. Now theſe were Dauid's deliuerances, when he was a ſheepheard; (yet when God was his ſheepheard) but will you ſee his protections in his royalty, as illuſtrious, as his royaltie? So peraduenture we may find out, among his many traitours, his violent man, from whom hee had equall glorie and feare. If wee looke vpon Abner, wee may obſerue more power, then violence. Strengthned he was with Saul's armie and ſonne: but an eaſie quarrell betweene him and his Lord beſtowed him vpon Dauid: who receiuing at once peace and ſtrength from his enemy, by a rare felicity ſaw his danger made his ſafety; And thus we haue

not

not yet found out Dauid's violent man. If wee looke vpon Abſalom, wee may obſerue more ſubtilty, then violence: Arm'd hee was with Achitophel, againſt whoſe wiſdome Dauid had nothing equall, but his innocence, which inuited God's mercy to ſuch reuenge, that by a compendious iuſtice it made the wiſe traitour become his owne executioner, and vaine Abſalom was onely happie by being aduanc'd to a deliberate deſtruction; And thus wee haue not yet found out Dauids violent man. If wee looke vpon Sheba the ſonne of Bithri, wee may obſerue more vanitie, then violence. Hee fought more with the trumpet, then the ſword; and raiſing rather a tumult, then a rebellion, almoſt as ſoone loſt his head, as his loyaltie. And thus wee haue not as yet found out Dauids violent man. Wee will not looke vpon Adoniah, and yet he was a goodly perſon; in whom wee may obſerue more deſire, then violence. But notwithſtanding if wee would looke vpon him, hee will take ſanctuarie before wee can ſee him; and from the hornes of the altar make his pardon as ſoone knowne as his offence. And thus wee haue not as yet

found

found out Dauids violent man. But if we will looke backe in ſtorie, wee ſhall finde an enemie of Dauids before all theſe both in time and furie. Wee ſhall behold Saul beginning a perſecution with his owne hand, which throwes a iauelin at him; but it is guided by a better hand to a mercifull errour. Wee ſhall behold him ſending meſſengers to kill him in the morning; as if they expected the light only to guide them to the certaintie of the execution; leaſt peraduenture by an vnpardonable miſtake they ſhould commit a leſſe villanie. But Dauids wife by a better light foreſeeing the intent, ſhewes that the night is as conuenient for an eſcape as for a murder, and letting him downe at a windowe makes the ſame darkneſſe conceale their treacherie; and delude it. Wee ſhall behold Saul himſelfe hunting after him, as if hee would driue him out of his countrie and wits: but Dauid in the extremitie of wit and baniſhment diſguiſes himſelfe in a ſafe madneſſe, making it the beſt vſe of his reaſon to ſeeme to haue loſt the vſe of his reaſon. Wee ſhall behold this violent man driuing him againe after his returne, into caues and deſerts; by a new cruelrie baniſh-

ing

ing him thus in his owne country. We shall behold him at last so out-worne with his owne furie and companie that he is left alone to his mercie, whom hee reaches to be vnmercifull. Wee shall see him become rather Dauids armour-bearer, then his enemie, losing vnto him the speare, that hee hurles him with; arming him thus at once with the opportunitie and instrument of reuenge. And might not Dauid at this rate leisure of affliction iustly cry out vnto violent Saul, Saul, Saul, why persecutest thou me? That haue you seene Dauids violent man: but now will you see his violent God? Behold the act of diuine vengeance! The losse of Saul's life must not cost Dauid the losse of his innocence. Hee that for a long time persecuted Dauid, and now hee requires to persecute himselfe: Dauid sought a wildernesse to hide himselfe from Saul; but Saul can finde no wildernesse to hide himselfe from himselfe. His owne feare and his sword quickly dispatch him. It had been too much glorie to fall by the victorious hand of Dauid; it had been too much content to fall by the victorious hand of his owne seruant. Dauid was reuenging; when Saul was fainting: but God was reuenging when

Saul slew himselfe. The heart of the King is in the hand of God, and is not the hand of the King in the hand of God? Saul fell by his owne hand, and by Gods; His owne hand acts the murder, but Gods the reuenge. Thus God deliuers Dauid from Saul by Saul. A deliuerance almost as admirable for the instrument, as for the Authour. You see then what God has done for Dauid, now heare what Dauid will doe for God. And I may iustly bid you heare, because hee will giue thankes vnto the Lord, because hee does giue thankes vnto the Lord: Hee does giue thankes, whiles hee does promise them, & whiles he confesses his debt, he payes it. Which payment by words is thus more easie then true, it being a gift which accompanieth a blessing, & is one of Gods heauenly gifts vnto a good man a single blessing, but otherwise one makes him both happy and glorious. And this is one of the blessings our vnderstandings may obserue in those creatures that are without vnderstanding; such good turnes giuing thanks for his goodnesse by his truitfulnesse. Goodnesse is the louing glasse, and gratitude the reflection wherein the Creatour beholds and applaudes his owne worke. Which seeing so did Dauid sow his

needly exact, that Gods goodnesse should not bee reflected with as much similitude as delight; and with as much expedition as similitude. God deliuers him from death, and straight hee deliuers himselfe from ingratitude, He does not giue thanks vnto his speare, or rather vnto Saul's speare: which hee vsed not vnto victorie, yee vnto triumph. His happinesse made Saul his captiue, but his mercie did only take his speare captiue. The speare in holy reuerence did not touch Saul, but the dutifull mercie gaue him a loyall wound. Hee does not giue thankes vnto the swiftnesse of his beast, which might make his flight more speedy then his danger. We know Asahel had not hee had his speare. Hee does not giue thankes vnto his sword. He fled without one, till hee came to Ahimelech the Priest; of whom hee was faine to borrow one that was his bane, the sword, which hee formerly wonne from Goliah. Yet Dauid did no more hurt to Saul with it, then Goliah did to Dauid with it. Hee does not giue thankes vnto his wit, which without strength may put a man in hope, but seldome in safetie. He does giue thankes vnto the Lord, that with his flight confounded him: direction and defence, and hee delights to disgrace himselfe

to [illegible] while he makes himself to
[illegible] part of the deliberation, then the argu-
ment. If some politique Discourser were to
censure this businesse, hee would invade it
with the licence of phansie, and deliver vn-
to vs a new story of the same actions, making Da-
vid as great a Politician as himselfe. He would
tell vs of his courtship with Ahimelech, by
whom he was bonised and armed. He would
tell vs of his iudicious and well-expressed
madnesse before Achish the King of Gath.
He would tell vs of his foure hundred Banke-
rupts and discontents, whom despaire hee raised
into courage, by making himselfe Captaine
ouer them at Adullam. He would tell vs how
hee wrought vpon the King by working vpon
his children Ionathan and Michal, making
him his friend and her his wife, by whose ends
made a discouerie of aduantage of the King's
hate and feare. He would tell vs that he spa-
red Saul, not for Saul's sake, but his owne,
since hee might expect noble testimonies
from the guilty, and acceptance from the
loyall. And thus he would draw out the
difficile of deliuerance in all his visible steps into
the vnited view of cause and effect, and ship-
diuers of the action, that lies in the danger and

the glory would be all Dauids, and he would
tell vs that to oppose this, were to deny the
principles of the great Patriarch Achitophel
and Saint Machiauel; and thus would make
God almighty so vnacquainted with the busi-
nesse, as if hee were wholy implayed about
some other piece of prouidence. But Dauids
gratitude does abhorre this guiltie wisedome,
and hee is so farre from not rendring thankes
vnto God, that he proclaimes them, making
them of as great extent, as the liberitie God
brings him into. Hee counts it an ingratitude
to prayse God without witnesse, and he makes
himselfe more thankfull, whiles hee makes
others thankfull. Their silence is a part and
an increase of his speech, which is nourished by
the respites of their admiration. No lesse then
the whole people can bee an auditor equall to
Dauid alone; wherein you may behold a hap-
py contradiction of Philosophie, exceeding an
accident beyond a subiect. Dauids ioy is lar-
ger then his heart, and yet his heart is larger
then all the people; and his thankes likewise
must not haue the same bounds with his De-
uotions. He will commit his Psalmes to future
and deuotion, which shall faithfully deliuer
them

them vnto the Nations; And the Nations shall reioyce to studie God in Dauid, and God shall reioyce to heare Dauid in the Nations: and Dauid shall reioyce to fore-know the ioy of God and the Nations. This day in the Christian posteritie of the Heathen, Dauid's Prophesie is made storie; and his Psalme is made our Psalme: whiles Dauid giues vs the words, wherewith we giue thankes for him vnto the Lord. But Dauid cannot rest content with the same thankes of words. Hee is not made more actiue by his feare, then by his ioy; which sometimes moues his hand vnto his Harpe, as if it would make the soule by the finger impart harmony to the instrument, and by arte not adulterate, yet multiply thankes. Sometimes it moues his whole body, which by the obedience of a deuout Daunce keepes time with the excitations of his soule. And sometimes it moues his voyce by a song, by which the soule, whiles in the body seemes to mount higher then the bodie. Dauid could not alwayes carry the pleasant burden of his Harpe with him, but his voyce was an easie and faithfull companion. The most instructed penfull, that can expresse all passions, cannot yet expresse

preſſe a voice, but the voice by a naturall cunning can without the helpe of words expreſſe all paſſions. It can prolong it ſelfe into the ſlow notes of ſorrow, and teach the eare to ſuffer with the heart. It can sharpen it ſelfe into the ſeuere accents of ioy, and by purifying affection ſeeme to make the ſpirits of the heare as light as the ſoule. When we ſing, we commit an innocent flattery of our ſelues, our owne melodie being the graceful cozenage of our minds without abuſe. But when we ſing a Pſalme, we chuſe the errour of delight, and ſo pleaſe our ſelues, that we pleaſe God. To ſing Pſalmes is to preuent the ioyes of Heauen, but to ſing Pſalmes of prayſe is to increaſe the ioyes in Heauen. The Angels reioyce at our godly ſorrow, how much more doe they reioyce at our godly ioy! The Church triumphant makes vp the antheme of the Church militant. Yet all our ſongs doe not make God more glad, but more gracious. Hee makes his prayſes our bleſſings. Thus we can then onely with a modeſt and lawfull wiſdome prayſe our ſelues, when we prayſe God. And this was an act wherein Dauid was no leſſe skilfull then happy: his whole life was but a bleſſing and a

Pſalme.

Dauid

Psalme. If he kill a Lion or a Beare, hee will straight be as thankfull, as strong, and confesse that though it were by the arme of Dauid, yet it was by the strength of God. If he kill a Gyant with the weapons of a sheepheard, he will straight confesse that God was the sheepheard, which gaue the weight & course vnto the slings-stone. If in the Wildernesse hee lie hid from Saul by the protection of a rocke, hee will straight confesse that God is the rocke, and rather want an auditory, then a Psalme. If your deuout wit will but mixe his Psalmes with his story, you shall scarce euer find him but fighting and singing, or flying and singing, or mourning and singing, or triumphing and singing; but you shall neuer find him in a Psalmodelle action, as if the faculty of laughter were not more the property of a man, then a Psalme the property of a godly man; and it is as easily tuned as his affections, may, it is tuned by his affections. These made vp the quire in Dauid's soule, and made the harmony of the soule descend to the sense by the artificiall courtesie of the voice. His voice neither knew nor desired any other song, then the learned repetition of the name of the Lord, which was

his

his onely way of art, by which he should never be afraid to sing out of tune. The names of the Lord is the Grammar of his nature, which he suffers vs to expresse rather by the alphabet, then the pensill. In this life God reueales himselfe more to our eare, then our eye, and in the next more to our eye, then our eare. Our sight is a sense not more cleere, then bold, and as neere to idolatry, as to curiositie. God therefore more often imparts himselfe by his voice, but most often by our voice, while hee permits our mouthes to bee filled with his name, as our hearts with his loue. And is there any heart or mouth more full of God, then Dauid's? Is he not full both of his mercies and his prayses? Were not all his deliuerances aduanced by the Chronicle and Trophie of a Psalme? Is not Ierusalem as full of his voice, as of his victory? And is hee not himselfe as weary, as glorious? Now therefore this royall Prophet may raigne in peace, and now inioy his thrifty deliuerance. Deliuerance is cheape, when purchased without bloud. Sauls persecuting hand is growne as weary as his foote, and with his life he has lost his kingdome and his furie. Absalom is no more, and has left no

more of his treason, then the shame: Sheba is cut off, and has neither head, nor a follower; and in deliuered Ierusalem is a noise of great ioy, as free as the deliuerance: and God vouchsafes to reioyce for his Dauid's deliuerance; and Dauid is glad of the treason for the deliuerance. And shall so great a triumph enuy to impart itselfe beyond Ierusalem? Or shall the mind more affect it, then the ioy? Or shall not the happinesse be as farre extended, as the danger? Surely without trauell we may find as much feate and deliuerer; we haue not onely Dauid's seruice, but himselfe and his God. The first Dauid was persecuted to a prepared destruction; and our second Dauid is insulted thus. The story of which is the Psalme of this. And it ought to be oftsonce, as much as conscience to repeate this comfortable state-homily; and to point out to posterity the many deliuerances in this one deliuerance: which not to performe were to lose this solemnitie, or to confound it with others. You shall see violence pruned with fetrucie; you shall see gold by the alchymy of treason changed into steele. You shall see a paire of brothers as firmely vnited by disloyaltie, as by nature. Yea, did I

say,

say, you should see brothers? You shall scarce see the elder, who almost hides himselfe as cunningly as his intent; and by the speed of diuine judgement is as soone beheld executed, as guiltie. But the younger shall present and reueale himselfe to you. You shall see his bold heate venter at once vpon maiestie and wisdome: Hee is not daunted with the name or person of a King, no, not of his owne. He is not suspitious of the circumstances of his owne plot; But with blunt humility like his pretended affection he imparts vnto his Soueraigne a Legend of a solitary man, that he met burdened with melancholy, and a pot full of coyned gold: He tells how hee suspected, examined, and with profitable secrecie imprisoned both; beseeching him with alike secrecie and speed to preuent a second discouerie; the man and gold beeing not more strangers to him, then his owne brother was as yet vnto the happinesse. The beginning of the temptation, you see, was from gold: but the metall was better then the inuention. For, what a dull thing he was that, to inuite him with wealth, whom neither want nor auarice could ever seize on? But you may behold this temptation as easily ouercome as resisted; and that made

as low as the scorne of a King, which was as high as the desire of a traitour: who was abated by an answere not vnlike that of our Sauiour to the Deuill. The Deuill tempts him to throw himselfe downe from the pinacle, when our Sauiour straight examines not the danger of the action, but the lawfulnesse, telling him, it was written, Thou shalt not tempt the Lord thy God: And in effect thus was this tempter answered. Thou shalt not tempt thy Lord, the King. For straight it was replyed justly by the Law, and skilfully by the Law-giuer, that treasure belongs not to the King, except it bee found hid vnder the earth; so that new treasure onely is the new subject of a King. But see the subtilty of desire! This tempter vrges the intention of his secret man; who would haue made his gold as secret. And again behold how hee is corrected by royall modestie, and taught the difference betweene humane and diuine Majesty! This is the judge of thoughts, but that, but of actions. But such importunitie might justly moouc the seuerest wisdome to curiositie, and search: And as the greatest vnderstanding is sometimes the cause of the greatest danger; so his Royall per-

son

ſon could neuer haue beene perſwaded into this hazard by the ill-framed Poetry of the gold; but by his owne deepe apprehenſion. For knowing by inquiry both the coyne and the man to bee vnknowne, iudiciouſly hee ſuſpected from the harſh inſtruction of experience, that it might bee ſome practiſing gold hopefully put to vſe by a Forreigner with the expectation of intereſt from the commoditie of a ſedition. Yet his Heroique diſpoſition deales with his golden meſſenger, as with a temptation; he ouercomes him by flight. For being prepared for recreation he gets to horſe, leauing his Informer with a halfe-anſwere betweene ſuſpition and neglect: ſhewing himſelfe couetous of nothing, but of his innocent ſport. Yet a wiſe iealouſie accompanying his delight mooued him a little to retire, rather to finde out the treaſon, then the gold. And with the courage of innocencie hee ſends for his traitour; who with officious diſloyalty attends his Souereigne; and by a wild mixture ſhewes, that treaſon and ſport are not incompatible. But this being ended, with moſt ſuſpicious and vnmannerly importunity, hee mooues his Majeſtie to his new journey, with-

out the respite of taking a fresh horse. He had before by a pretended necessitie of secrecie depriued him of counsaile, and now he would not willingly let him haue so much as a seruiceable beast. But the glory of deliuerance does not admit increase, but by increase of danger. His Majestie yeelds vnto his request and haste, when the man straight makes a new request. For obseruing the Nobles to follow with a faithful and inconuenient speed, hee desires, they should beesent backe for a time, from this their dutie, and the mysterie: Gold was a Cordiall, that would raise appetite; and his thrifty loue would haue the King haue it all. But here his wit was a litle too yong for his treason: desiring both too openly and speedily to disfurnish his Majestie of his Counsaile, his Horse, and his Attendance: who increasing by this, his suspicion with his danger, prouided himselfe of all three. Of all which notwithstanding hee was afterward againe disfurnished vpon intreatie; which ought not to haue failed, least it had made lesse the wonder. When the High Priests Officers that came to apprehend our Sauiour, were to be strucke downe backward, the Miracle

racle did ſcorne the helpe & diſgrace of a weapon. But his Majeſtie being as yet prouided thus, proceeds on; his wiſdome and ſuſpicion making vp a cenſure vpon the man: whoſe viſage was more beholding to nature, then to melancholy, which did diſfigure it with varietie of paſſions. The wildneſſe of his eye and tongue ſeemed to accuſe him rather of diſtraction then treaſon, and without art to argue, that his diſpleaſed ſpirit had a leſſe Enemy, then a King. A ſeuere brother might peraduenture by ſtriuing to make him tame, make him wild, and as much raiſe his furie as depreſſe his delight. His Majeſtie was attended with this coniecture and the ſubiect of it: who does ſolicite him to ſuch myſticall ſecrecie, as if he miſtooke his owne Religion, and had reuealed it not to a King, but to a Prieſt. And being almoſt at the end of his iourney, though not of his purpoſe, hee rides before with as much haſte as care to prepare and accompany his brother, with whom, that he might not faile on any ſide of diſſimulation, hee quickly returnes to meet his Majeſtie. Who being entertained with ſome delay and excuſe was feaſted by a traitour without poyſon. It was a

rare:

rare dulneſſe in one that had beene an Italian traueller! But it ſeemes his Lordſhip was there ſo wholy employed in the ſtudy of the Magique Character, that he could not intend the drudgerie of poyſon. But this great Politician being by his owne reciprocall plot ſent out by the King to entertaine the gueſts; the King is by his familiar traitour admoniſhed of the opportunity as precious, as the gold. Wherefore onely with his attendance and direction hee paſſes through a Labyrinth of roomes, as intricate as the heart of a Villaine. All which, as they paſſed through, his attendant lockes with moſt accurate feare. At laſt they enter a ſmall Study; and this hee likewiſe lockes with equall jealouſie. Oh, he would faine haue ſhut-out God and protection! But can contraries reſt long together? Or can Majeſtie bee ſo patient of treaſon? The Cloud muſt breake, and the battell of the Thunder muſt bee reported. Thus long you haue beheld the man; but now you ſhall ſee the violence of the man. And that you may behold the contexture of his treaſon, now yee ſhall ſee the priſoner that hee promiſed, changed into an Executioner. You ſhall ſee a man and a Dagger; weapon

enough

enough to make a traitour; and yet you shall behold him almost made innocent by feare. But with as much, though a better feare, you will behold the violent man: who now changes his countenance, when he should change his heart, and increases his treason, by laying aside a great part of it, dissimulation. He now couers his head, when hee deserues rather to lose it; and shewes it to want as much wit, as Loyalty, that did not vnderstand, in what presence it was. After hee had arm'd himselfe thus with his haste and irreuerence, he spoiles his seruant of his dagger, who would as willingly haue beene rid of his master, as of his weapon: which when he has, (see a danger fit for a deliuerance!) he holds the point of it to the breast of his King, when the point of his conscience ought to haue wounded his owne breast. And now, alas, the weakneſſe of furie! What can thy violence doe now, O violent man? Thinkest thou by thy wilde hand to mout the fixt purpose of the Almighty? Thinkest thou by thy rashnesse so frustrate the diuine deliberations of our wisest Henry? Thinkest thou by thy folly to confound the greatest heire of his wisedome, in whom was to be ac-

compliſhed the marriage and glory of two Nations! Alas, vaine hand, that was no more able to change the Succeſſour, then the ſucceſſion! But you ſhall ſee what he does, or rather heare, what he ſayes. His furie beginnes already to faint into words; yet ſo execrable, as if he would change his treaſon into blaſphemy, and now threaten God in ſtead of the King, who muſt not vpon paine of death open a window, or but his lips to proclaime the traitour. O the peruerſe folly of villany, that would giue Lawes to the Law-giuer, and make Maieſty as dumbe, as Treaſon ought to be! But ſee more folly yet! This traitour would change himſelfe into a judge, and ſeeme as juſt as hee is ridiculous. Hee will not haue him die without ſentence, and yet he will ſentence him without witneſſe: and ſo at once accuſes him, and pronounces him guiltie of the death of his father. Hee had before violated his Maieſtie, but now his innocencie. But, O now, to ſee the power of a King armed with God! Hee tries if hee can tame his fury into ſleepe by awaking his conſcience, or elſe to make the point of his Dagger as dull as this. He tels him of the violent eloquence of bloud;

which

which will crie out as loud as conscience: He
reals him of the necessary inheritance of re-
uenge; which will as certainly find an heire,
as his Crowne: He prooues himselfe innocent
from the execution of his father by the most
innocent argument of Law and Nature, it be-
ing done by publike act, which may erre ig-
norantly, but neuer boldly; and at that age,
which had not mann'd him to the exercise of
his right; so that hee was then more his King,
then his judge: Hee cals to mind his religion,
which might moue some feare: He vnwilling-
ly repeates some fauours, which might moue
loue. Hee offers secrecie and pardon, which
might raise his hope: When behold a tame
Traitour! His body has forgot the bargaine of
his minde, and beginnes againe to vncouer
the head; as if hee would confesse his vnder-
standing were conuinced. But it had beene
happy if this loyalty had descended from his
head to his heart. And yet he vowes, hee will
not bee such an execrable Traitour as hee
thought to haue beene: now hee will vouch-
safe not to murder him. You see the degrees
of amendement; hee seemes already to haue
reformed his head and his hand. But hee will

not as yet learne off to be King; wherefore leauing his Majesty confined to silence and expectation, he doth appoint him, whom first hee appointed to kill him, now to keepe him. Out hee goes, and locketh them vp together; perchance to make good his first story of the man imprisoned with a great treasure; though rather the true prisoner was the treasure. And can any man imagine now, that in this demme of treason a King should find reuerence, where his Majesty had no guard but his innocence; nor any subiect but a traitour? Yet, behold this traitour tremble downe vpon his knees: He had no other way, but this deiect of posture, to make the King seeme to bee in a Throne. Prostrate thus hee pleades more for his owne innocence, then for the King's Pardon, protesting himselfe not to know, for what intent he was put there. He had sworne a truth, though hee had not sworne truly; For though hee had knowne, for what purpose his master put him there: yet he little knew, for what purpose god put him there: which was, without violence to confound violence, and by a dutifull feare to correct & amaze his master. Who speedily returning from his brother with a

double

double fury is vexed with the danger & delay of opening the doore. O how he could haue wished here for our Saviour's Miracle, to haue entred now the doore being shut! But being entred, his fury is so forward, that hee forgets to shut the doore, which hee feared to open. Now he comes no more to giue sentence, but to execute it; and to beginne, offers to bind his Royall hands. But the violent man mistooke the degree of the execution; This was not to beginne it, but ouer-act it: To bind a King, is to murder Majesty. Which his high Majesty as highly conceiuing, armes himselfe with the magnanimitie of innocence and indignation, and scorning the Traitour as much as death and bondage, grapples with them all. When he beheld the earnest Villaine beeing about to put-vse his hand to his sword, the right hand of the King forceably instructs both his hand and his sword to a better deliberation, his left hand arresting him by the throate: When the violent man, like the Deuill (that sometimes imitates God) practises and enlarges the imitation of the King, clapping him so with his left hand by the throate, that part of his fingers did violate his sacred mouth. He would

by no meanes haue God heare the voyce of the King; hee was himselfe afraid now to heare the voice of the King: But that which should haue beene his least feare, was his greatest; Hee was more afraid of some loyall subiect, then either of God, or the King. Who dragging him from his more retired and guiltie side of the roome, presented part of his Majesty at the window. His Keeper had obediently prepared him this libertie of aire, and now he recouers the like liberty of voyce, proclayming the treason, though not the traitour. The Nobles were by this time both feasted and deluded: for missing the King, it was as hard to find direction to find him, as to find him; the elder traitour, as if hee would adde Magique to his treason, causing them to wander in the errour of his circle. And indeed it proued an errour more to himselfe, then to them; who finde the King, by going the wrong way to find him, by going astray vnder this window. This was the neerest way to his voyce, though not to his person: to which they now doe likewise seeke the neerest way with diuided haste. The most goe the most knowne way, and erre againe; not be-

cause

cauſe it was not the right way, but becauſe it was not the readie way; the doore beeing lock'd with a double key, the one of treaſon, the other of Diuine Prouidence, which would thus increaſe the glory of the deliuerance. Which ſeeming to come ſlowly, the King ſtriues to meete it, drawing the violent traitour out of the dungeon of the ſtudie to execution. And firſt to get this ſtiffe-necked man vnder the yoke of ſubjection, hee gets his violent head vnder his arme; then to make him crie God and his King mercy, he victoriouſly brings him vpon his knees, and that hee might ſtill preſſe neerer to deliuerance, hee driues this peruerſe man backeward to deſtruction, and being about to execute him himſelfe with the traitours owne ſword, (that hee might periſh by his owne ſinne and weapon) behold a more eaſie deliuerance and judgement come in the faithfull and happy hand of immortall Ramſay; by whoſe repeated ſtrokes his treaſon fainting-out with his bloud, hee is no longer the combatant, but the ſcorne of a King: who taking him by the ſhoulder diſhonours him head-long downe the ſtaires, vpon which he

is

is received with new wounds; as if after punishment for his treason, they would make him suffer a second death for his furie, and in one brother execute both the traitors. And thus you see, tempted justice can bee as violent as violence; and make treason as accursed in the successe as it is in the guilt. Behold the King in safetie dreadie, and are not wee dreadie in a Psalme? No, wee must stay a little; wee haue the cause of joy; but not as yet the leisure of it. For by the same by-way that deliuerance came in, behold new furie marches in, as fierce as despaire, or its owne last agonie. Behold Gowry entring with a drawne sword in each hand; as if the madman would haue lent one to his brothers furie: Vpon his head he has a steele bonnet, belike to defend the fine plot that was in it. His attendants were seuen, a number here as execrable, as else-where mysticall; euery one has one drawne sword, and is as much as halfe his leader; who with the preface of death and blasphemie enters the presence of a King: when the King, that had no weapon but his courage, is by the faithfull violence of his seruants shut backe into the little study;

which,

which; to purchase pardon for its former guilt, that it might not be ruin'd with its master, is reformed into a place of as vnexpected deliuerance, as it was of danger. And these few Protectors with valour equall to their necessitie, receiuing many traitours and wounds did by rare victory Chastise them to example, the compendious hand of happy Ramsay striking Gowry and the Treason through the heart. You see what God has done for his anointed; now heare what his anointed does for him. And you will meruaile at the Royall wit of his pietie: which makes God's blessing the thankes for it selfe. God blessed him highly, when hee first anointed him: and when hee deliuered him, did he not anoint him againe? Yes, now he is anointed with an oyle of gladnesse, and this gladnesse is the thankes for the anointing. Behold what hee does: Hauing collected himselfe and his dispersed Nobles, he falls on his knees, paying his thankes vnto God with that body, which he had preserued; and in that mindfull manner of humilitie, to which by diuine helpe hee had fore'd his enemy. And now encircled by his Seruants with loyalty and joy, he is the first Euangelist of his

owne deliuerance; as willingly professing the miracle as the victory. The King giues thanks, and God is both his argument and his auditor; He lead him about, he instructed him, hee kept him as the apple of his eye. As an Eagle stirres vp the nest, flutters ouer her young, spreades abroad her wings, takes them, beares them on her wings: so the Lord alone did lead him, and there was no strange God with him. And now let the blasphemous Stoicke predestinate God, vngratefully abusing his free mercie by the bondage of Fate. Let the Epicure conceiue a Prouidence more delicate then his owne fansie, and with ridiculous impietie busie himselfe about his lazie God, who lyes retired from the prospect and fable of the world. Let the patrones of treason with impotent malice still deny this treason, and bee guiltie of it. Let them for euer enuie, and increase our joy. Let them be angry with God's mercy and his King: And thy King, O Lord, shall prooue his deliuerance by his thankfulnesse: and thy King, O Lord, shall prooue the integritie of his thankfulnesse by thy jealousie; and thy King, O Lord, shall prooue himselfe safe from thy angry jealousie by the continuance

instance of thy mercy. Heare an argument as hard to be deluded as the Almighty. The jealous God has since deliuered his anointed from the admirable danger of the Powder-treason; therefore hee does delight in the gratefull institution of this dayes vnfained thankfulnesse. And this thankfulnesse shall be told, no doubt, in time vnto the Heathen, vnto our Heathen, who are ordained to conuersion and this joy by the instruction of our Virginian Apostles. And we ought to rejoyce with a great joy, as confident as the fury of this treason. And wee ought to vnderstand the greatnesse of this joy, without which wee had heard no more noyse of the Powder-plot, then by rare mercy we did of the Powder. Besides here the Dagger was at the breast of a King, and there was bloud-shed in this wonderfull deliuerance; but in that, though most wonderfull, the Powder did not desperately betray it selfe into a flame. And we ought not to leaue out our thankes and honour vnto him, whom God's choice brought-in as the honorable instrument of this deliuerance. But what monument shall we prouide for him? Should we lay-vp his sword, like the sword of Goliah?

Alas, that were to preserue ruit as well as fame, Should we erect a Statue? Why, that will proue as mortall as his body. Sure then, we will fasten this label to the mouth of fame, whersoeuer the Gospell of the deliuerance from Gowry shall bee preached in the whole world, there shall also this, that Rumsay has done, be told for a memoriall of him. And for our Lord the King, what glory shall wee giue vnto him? Surely, wee must acknowledge him the friend of God, the fauovrite of the Almighty; whom God has reserued as the great example, wherewith hee will instruct this later World! Whom hee has proposed as the proofe and subject of his Almightie mercie! Whom he preserued for the vniting of the Britainies, a worke that required no lesse preface then this Miracle! Wee haue heard the lamentations of our neighbours, the blood of whose King was suffered to bee shed like their teares; whiles we haue enjoyed our King and our selues! Happy art thou, O Israel, who is like vnto thee, O people? saued by the Lord, the shield of thy helpe, and who is the sword of thy excellency. The King liues, and his people must reioyce! and euery street must

pro-

professe the flaming emblems of this affecti-
on: and the loudest musique of our Temples
must recompence their inarticulate thankes
by repetition. The King liues and his people
must rejoyce: Awake Psalterie and Harpe;
awake, Deborah, awake, vtter a Song: Arise,
Barak, and lead thy captiuity captiue. The
King liues, and we must rejoyce. His God did
not let his enemie exact vpon him; nor the
sonne of wickednesse afflict him: But has ex-
alted his horne like the horne of an Vnicorne;
he has anointed him with fresh oyle. His ene-
mie bowed at his feet, he fell, hee lay downe;
at his feet he bowed, he fell; where he bowed,
there he fell downe destroyed. The friends of
Gowrie whispered among themselues, why is
he so long in comming? Why is the report of
his triumph so slow? His wise Counsailours
answered, yea, their feare returned answere to
them; Haue they not killed? Haue they not di-
uided to euery man a Prouince? To Gowrie
a Crowne set with royall Diamonds; with roy-
all Diamonds set with curious worke, to bee
fitted for the brow of him that takes the spoile?
So let all the enemies of the King perish, O
Lord! and let the treason of this day bee the

tri-

triumph and instruction of our Nephewes!
And let the deliuerance of this day bee made
as glorious as the Conspiracie was secret!
To the God of this day, the God of
our Dauid bee ascribed the joy
and glorie of this
day.

The end.